

Revivals.

"When a people are in peace, united together, and continue constant in prayer to the Lord for a revival of his word, they must have success."

FOR ZION'S HERALD.

SPRINGFIELD DISTRICT, MASS.

Br. Brown—The Lord has been pleased to favor us on the Springfield District, with very gracious seasons since the last conference. Most of the circuits and stations within the limits of this district, have witnessed the power and goodness of God in the revival of the true spirit of religion. The number of converts to true piety, as near as I have been able to ascertain, since the preachers came to their several charges, a little more than seven months ago, is about eight hundred souls. This is the Lord's work, and it is marvellous in our eyes.

The preachers are generally in the work; they are good men, full of faith and the Holy Spirit; and are willing, I believe, to labor for God and precious souls, making the sacrifices necessary for the promotion of the great work in which they are engaged;—and as a general thing, our brethren are ready and willing, as God has prospered them, to afford the necessary assistance, that the hands of the ministers may not hang down.

Our Sabbath schools, and Bible classes, are in some places somewhat prosperous. We shall do what we can for the missionary cause; and I will add, we are trying to preserve the ancient landmarks of Methodism—and have, in most places, our love-fests according to the rules of the church. We have, however, in some places, to struggle against a strong tide of opposition to carry our rule into effect; but a patient and persevering course will, I trust, in a little time effect the object.

I purpose to give you a more detailed account of our prosperity at a future time. I hope the preachers will be so kind to the interests of Zion, as to give you a particular account of the work and of their respective charges. They owe it to God and to their respective churches. Very affectionately yours,

J. A. MERRILL.

Colerain, Jan. 27, 1838.

"We hope they will, if there are any who have not.—We think, however, we have no cause of complaint. The preachers have been very thoughtful, we have reason to believe, on this point. At any rate it is many years since we have had the pleasure of inserting in the Herald so many original accounts of revivals.—Ed. H.R."

FOR ZION'S HERALD.

WAREHAM, MASS.

Br. Brown—While our hearts have been cheered with the pleasing intelligence of thousands converted within the borders of our Zion, we are also called to record the loving kindness of God, manifested toward us, in this place. Although we have long wept over the desolation of Zion, and have labored with little prospect of success, yet the Lord has been pleased to hear the prayers of his children, and to pour out his Spirit among us, by which twenty-three have found the "pearl of great price," and 10 or 12 have been reclaimed. The work is still going on, and the prayer of the church still is, "Lord revive thy work."

Jan. 24.

S. PHILLIPS.

P. S.—The Lord is at work at Monument, Sandwich, among the people. I was with them last Sabbath evening, and after preaching, twenty presented themselves at the altar, as subjects of prayer.

S. P.

FOR ZION'S HERALD.

WEST CHESTER, N. H.

Br. Brown—The Lord is visiting us in this place, in a very glorious manner. Having commenced his work, and converted a few souls, we thought it best to make an extra effort for the advancement of the glorious work. Accordingly we appointed a meeting, which commenced the 18th of the present month.—We had not that amount of ministerial assistance from the neighboring circuits and stations which we expected, but the Head of the Church was present by his Spirit and power, to aid his people and his ministers in the work; consequently, success attended our labors. The blessed work has increased beyond any thing I ever witnessed before.

Brother Cass, our P. Elder, was with us Saturday and Sabbath, and labored in his usual spirited manner. Probably more than a hundred presented themselves at once, for the prayers of God's people, and many found peace in believing in Christ. The aged and the youth, parents and children, mingled their prayers and tears together before the throne of grace. When our meeting commenced, we expected to close Sabbath evening, but we could not feel justified to do so, consequently, it continued up to the 26th, with increasing interest. Our prayer now is, "Lord Jesus, ride on!" "Glory to God in the highest! Peace on earth, and good will to men."

Jan. 27, 1838.

C. FALES.

FOR ZION'S HERALD.

DERRY, N. H.

The work of the Lord still progresses in this place. It is difficult to tell how many have found mercy. I think one hundred and fifty, or more. I have received forty-eight on trial, and expect to receive a number more. Among the converts are some who have been strong advocates of Universalism. Two men of this persuasion, whose farms joined, and who have been at enmity with each other to such a degree, that notwithstanding their universal benevolence, they would not speak to each other, have thrown away their long feelings, and are now as brothers and friends. This shows us, not only the power and goodness of religion, but that a bare theory, however benevolent, will not make men happy and good. There must be a new creation, "created anew in Christ Jesus." "Ye must be born again," is the declaration of the Son of God. Universalists have a hard time in this region; and I do not wonder that one of their ministers should say, "We have been punished by a four days' meeting." The four days' meetings in this vicinity, have punished them well; and according to their confession and doctrine, they must have been very wicked.

We, as a society, have much for which to be thankful. When I came to this place, there was only one class of thirty-one members; now we have five classes, in which there are about sixty. To God be all the praise.

And now, brethren permit me to respond to the language of two brethren, who recently gave an account of a revival in Newbury, Vt. It is as follows:

"We confess ourselves very much inclined to believe, that whatever course others may see fit to take at this eventful period of time, we can hardly do better, as ministers of the gospel, than to labor faithfully for the eternal salvation of our dying fellow men."

Amen! let me live and die in this work. For this, I gave up worldly pursuits, and worldly hopes. In this work I take great pleasure. But let no one misunderstand me. While laboring directly for the salvation of souls, I shall not forget those in bonds. I shall pray for them; yet, and plead for them also. My circuit is the world. I will, by praying to God, and pleading with men, "such a worm as I" can do any thing toward breaking the chains of enslaved millions, and destroying that system by which thousands are excluded from the light of the gospel of Christ, I shall gladly do it. And that we can all do something, I most firmly believe. I have recently given some lectures on slavery in this vicinity; and shall probably, as opportunities present themselves, give some more. Instead of think-

ing that this is turning aside from my regular work, or that my mind is too much distracted by this subject, I feel that I am laboring directly for the salvation of souls, with a "sound mind." How can I feel that I have nothing to do in reference to slavery, while such acknowledgments as the following are made, by those who live in the midst of it:—"Thousands and thousands tear not the sound of the gospel, or ever enter a church." And again, "I hazard the assertion, that throughout the bounds of our synod, there are at least one hundred thousand slaves, speaking the same language as ourselves, who never heard of the plan of salvation by a Redeemer." Let men say I am "meddling with politics," or what else they please to say; while I have a heart to feel, and the power to speak, I shall "consider the oppressions which are done under the sun," and open my mouth against those on the side of whom there is power, and in favor of those who have "no comforter."

S. HOTT.

Feb. 1, 1838.

FOR ZION'S HERALD.

CANAAN CIRCUIT, N. H.

Br. Brown—The work of God is still progressing on this circuit. Every week the power of God is manifested in the salvation of some souls. About fifty have entered their names with us the present conference year, and others are waiting for the privilege.

HENRY JOHNSON.

Jan. 31.

FOR ZION'S HERALD.

For several months past, we have been having glorious revivals of religion within the bounds of the Springfield District, N. H. Conference, and I think the work is increasing.

Yours most affectionately,

ELIAZER JORDAN.

Jan. 24.

To the Editor of Zion's Herald:

NEWBURY SEMINARY. For the information of the friends and patrons of this Institution, some occasional notices should be given to the public, of the provision made for the accommodation of students.

The boarding house will furnish room for about thirty students. It is finished and furnished in a style of neatness and convenience, which we think will not fail to give very great satisfaction. Students who may choose to board in private families, can be well accommodated in the near neighborhood. Should some students, as a matter of choice, or for want of pecuniary means, prefer to form small associations, and board themselves, there may be found convenient rooms for their accommodation.

As it is anticipated that the Spring term, particularly, will be full, most likely all the rooms in the boarding house will be engaged before the commencement of the term. It may be, therefore, for the better success of the students, to engage their rooms in due time.

All young persons who are wishing to receive a very thorough course of instruction, together with respectable board, and good and agreeable society, are respectfully invited to attend this Institution, and we assure them, that no pains will be spared, to afford them every assistance and satisfaction in our power. From the high reputation this Seminary has thus far sustained, we think no fears need be indulged, that either the time or money here expended, will be misapplied.

J. F. ADAMS.

Traveling Agent.

[The Christian Advocate and Journal, and also Zion's Watchman, will do us a favor by giving the above an insertion.]

INDICTMENT EXTRAORDINARY.

We understand that a Grand Jury of the city of Alton, at a session of the Municipal Court, have returned a bill of indictment against *Enoch Long, T. B. Hurlbut, Reuben Gerry, Royal Weller, G. H. Walworth, H. Tanner, James Mann, Jr., G. H. Whitney, A. B. Roff, William Haines, — Thompson, and W. S. Gilman, for residing in that city.* We should have thought such a report the work of some wag, to hold up the good city of Alton to ridicule, if we were not furnished by a responsible person with a copy of the indictment. We give the substance of this singular judicial document for the benefit of the legal profession.

The first count charges that these persons "Did on the night of 7th November, with force and arms, at the City of Alton, unlawfully, riotously, and in a violent and tumultuous manner, defied and resisted an attempt, (then and there being made by divers persons to the jurors unknown,) to break up and destroy a press then and there being found, the goods and chattels of ———— contrary to the terms of the statute in such case made and provided, and against the dignity of the people of the State of Illinois."

The second count— "That they did on the night of 7th November, with force and arms at the City of Alton, unlawfully, riotously, and in a violent and tumultuous manner, defied and resisted an attempt, (then and there being made by divers persons to the jurors unknown,) to force open and enter the store-house of Benjamin Godfrey and Winthrop S. Gilman, contrary to the form of the statute in such cases made and provided, and against the dignity of the people of the State of Illinois."

This is one of the things in which the ridiculous preposterousness so much over even its wickedness, that we lack gravity for comment.—Cincin. Jour.

THE GRATEFUL SAILOR.—A few weeks since the following scene was witnessed at a Sunday school, taught in a small building in Schuykill Front, near Arch street, Philadelphia, which has been long occupied as a place for gratuitous religious instruction.

After the conclusion of the exercises, a sailor belonging to the navy, who appeared to stroll in accidentally, asked permission to say a few words, which being granted, he stated that two or three weeks since he had been taught to read in that room, and as he remembered to have heard at that time that it required some money to supply the school with books, and for other necessary expenses, he wished to present three dollars, which he at once paid. He further stated, that as he was about to leave the country with the exploring expedition, with the prospect of being absent at least three years, he would leave an order by which the school would receive fifty cents every month as long as he was away.

This is a noble contribution; and a better reward to the teachers of that sailor than if they had received large salaries for their services. How many of those who are under obligations to Sunday schools remember them with such sincere gratitude?—Sunday School Journal.

HOW FAR IS IT TO CHURCH?—To judge from the reports of the Missionaries, this is a question well asked in New Zealand. "I have had sometimes," says one of them, "my horse beat by day-break, by natives coming for instruction. They think nothing of coming the distance of ten miles, and some twenty miles." Another writes that parties frequently come forty miles. How strange it is that familiarity with blessings creates indifference to them. We are acquainted with one very young Christian, who walks eight miles on every Lord's day to attend divine worship. But there are very few who do not ask, "how far is it to Church?"—Missionary.

THE WOOL OF THE NORTH AND THE COTTON IN THE SOUTH.—The cotton growers of the South appear to believe that the prosperity of the country and almost its very existence, depends upon the cotton crop; and that there is hardly any thing else of any value raised in the country.—What will they think when told by competent judges, that the clip of wool

in the northern states, so inconsiderable an item in the product of the free labor of the north, that the producers hold the whole of the last year's clip, (in consequence of its declining in price,) without any anxiety to sell, is estimated to be nearly if not quite equal to the entire cotton crop of the United States.—That this mere item in the produce of the north embraces a capital of sixty millions of dollars in sheep, and one hundred and fifty millions in pasture lands, by a valuation not half so extravagant as that of the southerners in their estimate of the value of capital employed in cotton growing.—Newburyport Herald.

We copy the following from the Western Christian Advocate. Are not the hints given, worthy the consideration of Methodist ministers in New England?—Ed. H.R.

A great hindering cause to the prosperity of religion, is owing to the neglect of preachers in visiting among the members of their societies; and what should hinder them so far as they can from even calling on those who make no profession? Are they any better than their Master? He condescended to eat with publicans and sinners, and that without an invitation. It is very gratifying to the feelings of mankind generally to entertain a preacher of the gospel, and I really believe they would be as successful in winning souls by such a procedure, as preaching from the pulpit. I am very sensible that they have not time to call upon all; but instead of putting up with old professors, or the rich, why should they not call upon those who have more need of their friendly admonitions and seasonable advice? The whole need not a physician, but they that are sick.

Died, in West Boylston, Mass., Sept. 15th, NOAH D., 12 years; and Edith, N. Y., Jan. 13th, ALICE, 3 years—children of Deacon Noah Smith; Nov. 22d, Dea. NOAH SMITH, 39; Dec. 2d, Mrs. MARY, widow of Dea. Noah Smith, 38.

The morning of the 14th of September last, dawned upon a happy family, consisting of a father, a mother, and seven children.—The parents and upon them the vows of God; the morning and evening incense of prayer and praise ascended daily from the family altar; and the Lord shined around their tabernacle, and peace and affection dwelt in every heart.

Health was an inmate of their dwelling, and hope looked forward to the continuance of all these blessings. But Providence, in unerring wisdom, had otherwise determined. On the morning of the 15th, the second son, aged 12 years, without a moment's warning, summoned from earth to appear before his Judge; and when his young associates arrived, whom he had promised to accompany to a review, he was being shrouded in the clothing of the grave. But it was hoped he had, a short time before, given his heart to God, and was prepared to exchange the companions of earth for the society of the blest above.

In a few days, a malignant fever prostrated one after another, and all this family were apparently brought near the portals of death. Little children, who were then well next called from earthly parents to Him, who near on earth took little children in his arms and blessed them. The father and then the mother were separated from their loved ones on earth, to be with those who had gone before them to the world of spirits.

The remaining children were raised from great weakness, and placed in the families of kind friends. The eldest, and 14, who had also chosen that better part, better than earth or friends—was ignorant of his father and mother's death, until he was partially recovered. A friend then said to him "You believe your brother is in heaven, do you not?" "I do," was the reply.—"You think your little brother and sister are also there?" "Yes," he said. He was then asked, "If you knew more of your friends were there; could you wish them back to earth?" He answered, "No." He was then told that his father and mother were doubtless in heaven. Sobs and tears were his only reply; he felt, no doubt, that a little space only separated him from them, and that soon he should again witness the rest of heaven. How true the declaration, "We know not what a day may bring forth." The endearing relationship of parents and children, of husband and wife, brothers and sisters, may be severed in a few short weeks. How wise the familiar injunction, "Remember your friends, which is perfected in heaven."—Sabbath School Messenger.

ZION'S HERALD.

BOSTON, WEDNESDAY, FEBRUARY 7, 1838.

UNIVERSALISTS vs. REVIVALS.

There never was a time when the Methodist Church, and perhaps in other evangelical churches, revivals of religion are so extensively enjoyed as at present. Heresies are very much afraid of them, and they have reason to be; for they are generally lower to a greater or less extent. They soon begin to manifest their uneasiness in some way, frequently by endeavoring to engage the preacher, or some of the church, in disputations on religious points. They know this will distract the minds of the people, and divert their attention from the great work in which they are engaged.

Many a revival has been checked, and some entirely broken up in this way. We respectfully suggest to our preachers, engaged in revivals, whether it will put best for them, and the people of their charges likewise, entirely to refrain from any disputations with Universalists. If you get to disputing with them, the consequence will be, they will keep aloof from you, and you will deprive yourselves of the means of doing good. Look at the account contained in this paper, of the conversion of Universalists in a revival at Derry, N. H.—also in one of the Methodist churches in New York city. We have been informed, likewise, that at the revival at West Chester, N. H., an account of which is also in this paper, there was a great shaking among the Universalists, many of whom renounced their fatal error, and embraced the truth.

If there is any denomination of people who deserve our prayers, and toward whom we ought to conduct with Christian patience and forbearance, it is the Universalists. It is our deliberate opinion, that they are the most inveterate and bitter enemies we have, not excepting Roman Catholics and Infidels. They are unceasing in their efforts to abuse, slander and thwart us. The reason of this may be, that perhaps there is no denomination which stands so much in their way, or is so successful in winning over to their ranks many of the poor, deluded victims of a system fraught with specious error, and far more injurious to the cause of the truth as it is in Jesus, than all the skepticism and infidelity extant.

We hope, therefore, that our people, at least, will not engage in angry disputations with Universalists, or return their unchristian and abusive epithets; but treat them with Christian kindness, and thus many of them may be won over to embrace that truth, which will produce a radical change in their heart and temper.

SERVANTS, OR NO SERVANTS.

Mr. MERRILL.—Nothing pains me more, than to ask an editor to insert anything in his paper which seems to require him to retract the statement he has made. It would not be more painful to me to be found in the wrong; though perhaps the latter is an improper and unnecessary feeling. And yet I venture to differ from you slightly in your paper of the 31st January, and must beg your pardon for asking to do so once more.

First. Is it true that the thousands and tens of thousands of mothers, constituting the mass of society, even in New England, have "waged out an ungodly existence" for want of servants?—and after all, has there ever been such a healthy, happy, long lived race of mothers, as those of our country, sixty or seventy years ago, who even had large families—much larger than even—and seldom if ever any of their children were educated?—their children better, as a general rule?

Secondly. Is it not true that Dr. A. has always been the advocate of a system of things, which would give time to mothers to educate the minds and hearts of their children, and to educate them right; and is it not for the sake of the poor, that he has been so long and so warmly opposed to the system of slavery? And is he not actually opposed to the servant system, in order to place the early education of the young where it should be, that is in the hands of mothers, and not of hirelings?

Thirdly. Is not the family institution divine; and is it not the general duty of both sexes to sustain it by their example? Now in a community, which had fulfilled these conditions of the Creator, where could servants be had? They would be obtained without going abroad—of which I know you are no advocate for those of another country, or color; except by exchange of families; but what would be the gain of a mere exchange? Could a mother educate others' daughters better than she could her own? I know you are not prejudiced, Mr. Editor; that you do not dispute for the sake of mere argument; and that you do not adhere to a wrong position simply because you have taken it. I know you will ever yield to what you believe to be truth. Had I not known you, I should not have expected an insertion of my former article, nor should I send this. And I believe if you know me, you will give me as much credit, as I cheerfully give you. I repeat it—we both seek truth, and are both willing to accept of all merely probable circumstances and considerations rather than not obtain it.

One of your readers.

Boston, Feb. 3.

It is such an uncommon thing for a disputant to be candid—on the contrary it is so common for him to view the arguments of his opponent through a concave lens, while he contemplates his own through a convex, that it is a pleasure to us to insert such a communication as the above. We would do it, if it were for nothing more than the wholesome example which it gives.

The points of difference between us, may be easily narrowed down to a reply to the second question of our correspondent. We are perfectly aware that Dr. A. has always been the advocate of a system of things which he thinks would give time to mothers to educate the minds and hearts of their children, and educate them right; and we know it is for this, that he appears as the friend of reformation. We ardently hope he will succeed; and we have no object in the remarks which we make, but to attempt to remove what we think is a serious obstacle to his success.

If the performance of any duty is made to appear so formidable, as to be utterly impracticable, why then there is no stimulus to attempt its performance; and we thereby deepen in the minds of those to be benefited, their indifference to any thing like reform, and their condition is actually made worse by our misdirected efforts to make it better.

For example: A mother has six children. Her incessant care, anxiety and labor are fast undermining her constitution, and after all she only provides for the bodies of her children. There is no time to improve their mind, or heart. She is told that if she will regulate her family somewhat in the plan recommended in the treatise entitled "Ways of Living on Small Means," she will find sufficient time to educate her children's minds and hearts. And perhaps she will. But it must be borne in mind that this arrangement does not lessen her excessive anxiety and care, which are fast hurrying her to the grave. There is no reduction of these, but only a different arrangement. We do not see how any one can doubt, that a mother thus situated, really needs help, and there are many thus situated. It is as much as she can do, or ought to do, to take suitable care of her children's bodies and minds, and attend to many other duties devolving upon her as mistress of a family. Who is to do the cooking, washing and ironing? Where is the time to be found for the performance of her own religious duties, attention to her husband, and the improvement of her own mind?

HEALTH OF BOSTON.—The Boston Medical and Surgical Journal, contains some notices of the state of health in Boston, during the year 1837. Dr. Bigelow, who is the writer, states that it is quite as difficult to account for the variations in the state of general health among the community in different years and seasons, as it is to explain the inequalities of the seasons themselves; one year being marked by the extensive prevalence of influenza, a second by that of cholera, and a third by scarlet fever, a fourth by measles, &c.

The past year has been one uncommonly exempt from any prevalent sickness. In the Massachusetts General Hospital, the number of cases of typhus is 36, every one of whom recovered. The number of deaths in the whole city last year from scarlet fever is 39; while in 1832, it was about 200. In Baltimore, the past year, the number is 134.

No disease has increased so much the past year, as rheumatic fever. Forty cases of this have entered the hospital during the year, every one of whom, however, recovered. This was once, comparatively a rare disease. Opinion is freely used in this complaint, much to the relief of the patient.

The number of deaths from measles the past year, is only 23, while in 1835, it was 188. In 1834, there was only one death from this disease throughout the city.

Consumption, the bane of northern climates, takes precedence of all other diseases, in its number of victims. During the past year, the cases have been a little less than usual, the number being one in eight.

RECENT REVIVALS.

There has been a revival of religion at Frankford, Ky. The number of conversions is 130, 120 of whom joined the M. E. Church. The work still goes on in a most interesting manner. Rev. J. N. Maffitt preached every day, and frequently twice a day for six weeks. We copy the following from the account given in the South Western Christian Advocate.

"I have had the pleasure of being in, and witnessing several revivals; but I do not know that I ever saw a more genuine one in all my life. And what is remarkable about it, is, a large majority of the converts are men, principally young men. There were, however, some grey headed fathers, and some of middle age. Doubtless, many will rejoice through eternity, that Jesus Christ visited Frankford. They think of him, with emotions of the deepest gratitude; and certainly no man deserves more applause than he, for his perseverance and zeal. The salvation of souls seems to be his only object; hence, he labors most indefatigably, day and night, amidst discouragements, difficulties and persecutions. May God long preserve his life, that he may prove a blessing to thousands more."

At Edinburgh, in the Erie Conference, there has been a revival, in which about 50 souls were converted.

On Cadiz Circuit, Pittsburgh Conference, about 200 have joined on probation since the conference, and revivals are still in progress in various places on the circuit.

An interesting account is given in the Western Christian Advocate of a late revival on Danville Circuit, Michigan Conference. A protracted meeting was held, concerning which the writer says,

"I never saw a more gracious time than it was. God met with us, and sent down his awakening Spirit, in such a manner, that the hardest hearts seemed melted. When the invitation was given for the penitent to come to the altar of mercy, the pious all appeared anxious that their unconverted friends should be the subjects of mercy. They were seen leading their companions, their parents, their children, and their brothers and sisters to the altar, to seek salvation. The cries of mourners, and the shouts of young converts, gave awful solemnity to the occasion. Individuals were constrained to say, 'It is the work of God.' Some of whom, not three hours before, had told the writer they did not believe in Christianity. There was one circumstance which I wish to notice:—An aged man, his wife, two sons, and three daughters, and three sons-in-law, all came to the altar at one time, and all were converted before they left the spot. O, may they meet in heaven! Rev. Charles Reed assisted us. He is 78 years of age. As the fruit of our meeting, there were about thirty happily converted. Something like the same number were reclaimed; and a number possessed the blessing of perfect love. Many others are seeking the Lord."

On Mansfield Circuit, same Conference, there has been a revival, which commenced at a protracted meeting. We cannot do so well, as to give the writer's account in his own words. We copy from the same paper.

"Last night I went to their aid. Language would not express the power of God, as revealed in this house, and only those who were eye witnesses, could convey it. I suppose there were between thirty-five and forty who came forward to the mourners' bench. They were principally young men and women, and before the meeting closed, they were all converted to God! They were not still-born, but gave God the glory, by their loud acclamations to the King of David! The meeting is in progress, although nearly all the timber is worked. They inform me that fifty or more, they suppose, have experienced the comforts of religion, since the commencement of the meeting. To God be all the glory!"

A meeting which continued ten days, has been held at Georgetown, Ohio Conference, during which, 146 persons were converted. The writer says that religion is the great topic of conversation, and that many during the days, suspended their ordinary employment, and spent their time in prayer and praise.

On West Union Circuit, Ohio, there is a glorious revival. In four days, 83 persons joined the church on probation, and the prospect at present, is as bright as at any period of the meeting.

At Lithica, N. Y., the Lord is graciously at work. Fifty-five have professed religion, and many more are expected.

On Stokes Circuit, North Carolina Conference, 170 persons have recently been converted. The revival commenced in a class meeting.

On Federalburg Circuit, Md., there has been a revival. Since the session of Conference, 240 have been received on probation.

At Schenectady, N. Y., 40 have recently been received on probation, and the good work is still progressing. Many of the churches in New York city, are enjoying seasons of refreshing from the Lord. The Christian Advocate and Journal of Friday last, contains an account of a revival at Willett Street Church, by Rev. S. Remington, the pastor. We copy the following:

"The work goes on gloriously. The number who have testified that Jesus has power on earth to forgive sin is 28 for the four past evenings. Two who had been Universalists, are among the number brought to Jesus this week. Last night, one of them, after having experienced religion, arose from his knees, went into the altar, and the congregation that he had been a Universalist for the last 13 years of his life; but had now found something better—Jesus had pardoned all his sins. Thus he publicly renounced the dangerous delusions of Universalism. The awakening and converting power of God is so tremendous for this fatal error. It cannot withstand it. The religion of our God and Saviour will drive it out of the world. A good revival of religion is fatal to Universalism. It flies before it like chaff before a mighty wind, or as the darkness is dispelled before the morning sun."

At the Second Street Station, New York city, 100 have been received on probation since the first of January. Rev. S. Martindale gives an account of a revival at White Plains, New York. He says many have been obtained mercy, among these are nearly all the young ladies in the Seminary at that place, who were not professors of religion.

¶ We have received a sermon, occasioned by the Boston outrage, and murder of Rev. E. P. Lovejoy, delivered at Newbury, Mass., December 22, 1837, by Rev. P. Tracy.

The author evinces in this discourse, a thorough acquaintance with the structure of our government. Nothing can be more just, than his remark, that "the greatest injury our bulwark of our liberties, is the virtue of a people."

We extract the following sentences: "The time has gone by for us to hope that riots without themselves, will arm the nation against crime, or they will crush the nation. Day by day they are multiplying. Day by day they are fiercer and more deadly, and yet we vainly hope that this raging fever in the public body will cure itself, and that the contagion of each will spread no further."

Alas! why are we blinded to the actual condition of things among us? Why do we thus hope, when our reason, and the history of the past, assure us we shall be disappointed? The unpurged eye, cannot so perceive in these things the most fearful indications, approaching ruin. How soon will riots bring the principles of liberty into contempt? The nations of the east will laugh us to scorn. If, while we boast of our liberty we do nothing to restrain the causes operating for its destruction. We ourselves shall soon learn to look upon the principles of freedom only as abstract propositions, hardly worth the attention of practical men, and if riot cause, the time hastens when American Liberty will be but a name, the subject of jest, of mockery and of scorn. [For sale at D. S. King's 32 Washington Street.]

THE FRANKLIN BANK.—The special Joint Committee appointed by the Legislature to inquire into the state of the Franklin Bank, have made a detailed report, accompanied by a bill to repeal the charter of the Bank.

The Franklin Bank was incorporated in 1829. Up to 1834, it was well managed, and was prosperous. A set of speculators contrived then to buy up the shares, and they put in a cashier who went largely into speculation in beef, pork, and India rubber stocks. This cashier's knowledge that he kept two sets of books, one of which was entirely true, and this set of books was exhibited on all occasions when it was necessary to make an exhibit of the state of the Bank. Hathorne testifies, that the state of the state of the Bank made in 1836, "was deluged with falsehood, that it might show a better condition of the Bank than was actually true—that he swore to the truth of

On Mansfield Circuit, same Conference, there is a great deal of interest, which commenced at a protracted meeting cannot do so well, as to give the writer's account of his own words. We copy from the same paper.

Last night I went to the aid. Language would hardly express the power of God, as revealed in this house. Only those who were eye witnesses could convey to me the fullness of the glory, by their loud voices.

I suppose there were between thirty-five and forty who came forward to the mourners' bench. They were principally young men and women, and before the meeting closed, they were all converted to God! They were all baptized, but gave God the glory, by their loud voices to the King of David! The meeting is still in progress, although nearly all the timber is worked up. I am informed that fifty or more, they suppose, have experienced the comforts of religion, since the commencement of the meeting. To God be all the glory!

A meeting which continued ten days, has been held at Georgetown, Ohio Conference, during which, 146 persons were converted to God. The writer says that religion is the principle of conversation, and that many during the time, suspended their ordinary employment, and spent their time in prayer and praise.

On West Union Circuit, Ohio, there is a glorious revival. In four days, 83 persons joined the church on probation, and the prospect at present, is as bright as at any other of the meeting.

At Ithaca, N. Y., the Lord is graciously at work. Fifteen have professed religion, and many more appear to be under the influence of the Holy Spirit.

On Stokes Circuit, North Carolina Conference, 170 persons have recently been converted. The revival commenced in a class meeting.

On Federalburgh Circuit, Md., there has been a great revival. Since the session of Conference, 240 have been converted to God. The writer says that religion is the principle of conversation, and that many during the time, suspended their ordinary employment, and spent their time in prayer and praise.

At New York City, N. Y., 40 have recently been converted to God. The writer says that religion is the principle of conversation, and that many during the time, suspended their ordinary employment, and spent their time in prayer and praise.

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We give Br. Scott's letter, below, another insertion, because we fear that some may have overlooked it, or having seen it, may nevertheless have neglected to comply with its earnest and reasonable suggestions. We know that united and strenuous effort would easily accomplish what he recommends. Why cannot this be done? Why cannot, at least, the attempt be made? We anxiously wait the result.

TO THE PREACHERS OF THE NEW ENGLAND AND NEW HAMPSHIRE CONFERENCES.

DEAR BRETHREN—I want to say a word to you about our old and well-tried friend, ZION'S HERALD. It has during us—strong claims. It was the first paper which mounted the walls of Zion in our church; and though it has been through different hands—and though it emigrated to the city of New York, where it resided a few years, it has returned to its native New England, and has taken up, we trust, its permanent residence among us. It is still a faithful watchman—it gives to the trumpet of opposition to sin, "a certain sound." It was the first Methodist periodical which spoke out against slavery; and by its influence, principally, a majority of two Annual Conferences were converted to Anti-Slavery doctrine in the space of six months!

New England Methodists have no thought, I presume, of giving up Zion's Herald; but unless we sustain it faithfully, its present proprietors must suffer loss.

I had thought, till within a few months, that the Herald was perfectly independent; but I have lately learned that its liabilities are considerable.

Zion's Watchman has been obliged to depend considerably on New England for support—and from New England a large portion of its support must be derived, for some time to come. It has been thought the pledge to the Watchman, taken up at the New England Convention, will have a very unfavorable effect on the Herald; but this need not be. Look to this matter, brethren. The pledges to the Watchman can all be redeemed, and much more; and the list of subscribers to the Herald, not only kept good, but greatly increased. As a general thing, it will not be necessary to send in a discontinuance to either paper. When a subscriber must discontinue, get a substitute.

Within the bounds of our two Conferences, one thousand subscribers might be easily obtained to each of the above named papers within thirty days! This is true, brethren; there is no reason to doubt it. We ought to do it forthwith. One thousand subscribers at the beginning of this year, would, with the money in advance, put the Herald on an independent ground. Brethren, let us say, this shall be done. The Herald, as well as the Watchman, must be supported principally by the members of the New England and New Hampshire Conferences. Be it so—we are well able to sustain them, and we will sustain them. To the rescue, brethren! to the rescue!

Let us each resolve, on reading this, to see what we can do for the Herald (giving those who prefer the Watchman, the privilege of taking it, as that paper also is much embarrassed,) during the next two weeks from the publication of this, and then send to the office the result; and let us begin now.

Jan. 13, 1837.

CHARITY ORATORIES.—It is common in the large cities in England, to get up splendid oratorios, the surplus proceeds of which are appropriated to the public charities of the city in which they are given. At Manchester, seven years since, a public musical festival was held, the expenses of which, were fifty thousand dollars! There was a surplus however, of twenty thousand dollars, which went to relieve the sick and poor. In Birmingham such festivals are held three times a year. The principal instrumental and vocal performers, are the most eminent which can be obtained in England, or on the Continent.

Might we not, in the principal cities in this country, annually hold public charitable institutions, by similar musical festivals, and at the same time contribute very much to the cultivation and popularity of one of the most innocent and fascinating amusements, in which rational beings can engage.

"A friend in Brunswick, Me., says, 'Our society is in a flourishing condition. We have a revival of pure religion here. We hold weekly prayer-meetings, which are well attended. I assure you we have a very interesting season—a season of joy and peace among the Universalists.'"

The above is from the Universalist paper published in this city, and is the only account of a revival of religion, we ever saw in it, or in any other Universalist newspaper. This is somewhat remarkable, as the Universalists, like the Roman Catholics, are, in their own estimation, the only true sect of Christians exist.

Do the Universalists in this city have prayer-meetings? Is Mr. Whitmore in favor of these meetings? If so, why does he not advocate them in his paper?

DEAD LETTERS.—Our readers may recollect an item which recently appeared in the Herald, stating that the number of dead letters returned to the General Post Office during the last year, to be 900,000. The editor of the Courier of this city, has addressed a letter to the Post Master General, in which he states, that the loss to the Post Office by dead letters, is occasioned ninety-nine times in a hundred, by the ignorance or carelessness of post masters in sending them. He thinks the ability to read writing, ought to be considered an indispensable qualification in all candidates for the office of Postmaster.

SUFFERINGS OF THE IRISH.—The British Parliament appointed Commissioners to visit Ireland, and investigate the condition of the lower classes of that country. They visited upward of 100 parishes in the four provinces, and their report makes a quarto volume of 4 or 500 pages.

Their report exhibits the poorest class, as in a state of gradual starvation, having nothing but potatoes and water for their subsistence, and many persons having not a sufficient of these. Nothing is said about these miseries having their origin in their habits of intemperance; but it is a sober fact, and we gather it from authentic statistics, that there are more ardent spirits consumed in Ireland, than in any other nation on earth, of the same number of inhabitants. They are a poor, priest-ridden, intemperate nation; and here is the secret of their misery. Why does not this state of things exist in Scotland, which has a barren, unfruitful country, compared with Ireland?

The reason may be found in the fact, that the Scotch are Protestants, while the Irish are Roman Catholics. In the one, the common people are well instructed and intelligent; but in the other, they are ignorant and debased. It is vain that some persons endeavor to attribute the wretchedness of the poor Irish, to the oppression of the English government; the sources of their wretchedness are within themselves, and always will be, as long as they submit to the rule of a priesthood, as corrupt as the Prince of darkness can make human beings.

The Assistant Commissioners visited one widow, who lived in a wretched hovel on the roadside, about half a mile from Duvineen. There was a little straw in a corner, which covered with a thin linen quilt served as a bed. Over two or three kindled turf, a girl of about ten years of age, was bending over a wooden aged woman was sitting, spinning, in the centre of the hut. She said that the girl was the youngest of eight children and was only a month old, when by her husband's death, she was left wholly dependent on her own exertions. None of the children, were, at that time able to assist her; and the only employment open to her was spinning, by which she could then make 4d. a day.

By the spinning which was gradually diminished to 2d. a day she brought up eight children, sending them out to service as they grew up. They are now married, or engaged in service. "They never," said she, "got a nigger of bread in charity; nor did I have a handful of potatoes, nor ever enter my house, I always kept the roof over them and prevented their begging." She never had any land; her husband having taken from her that which her husband held, but he left her the house, half of which was blown down, and in the remaining half she still lived. She seemed cheerful and contented, but said she had gone through unutterable hardships. "Many a time," said she, "a neighbor woman, that lived with me, did not know that I had only eaten two or three potatoes that day, and at night, I used to be up two or three times, when I could not sleep, thinking of my misfortunes, and looking out for the daylight to begin working."

Widow McCrow, another sufferer, stated, "The rain comes in through the roof of my hut. I sleep on the ground, which is constantly wet, and have not as much straw as would fill a hat. I have but a single fold of a blanket to cover my whole family—my children are naked—I have had it for years. I have a hump on the shoulder for which I cannot get medical assistance."

THE GEORGIA CONFERENCE RESOLUTIONS.—The Christian Guardian, a most excellent Methodist paper, published at Toronto, Upper Canada, copies the resolutions, above named, and then adds the following comments.

"Sainted spirit of the venerable Wesley! Could shame and anger disturb thy deep and holy tranquility, thou wouldst call them into exercise! If for aught thou couldst wish to revise this 'world of grief and sin,' it would surely be to erase from the records of Methodism so foul a blot upon the character of the system which claims thee as its founder; or to inscribe beneath it, in embossed capitals, thy firm protest. Gladly wouldst thou, with Heaven's permission, have recorded, in a 'hand-writing upon the wall' of that Conference room, thy unchanged belief of the true character of AMERICAN SLAVERY, the vilest that ever saw the light of day. But they have not the spirit of the prophets, neither will they be persuaded though one rose from the dead."

We are utterly astonished at the silence of the Christian Advocate and Journal in reference to the passage of these resolutions by the Georgia Conference. Will that paper coolly stand by, and see the Discipline outraged, and not lift its voice by the utterance of one word in its defence? That paper is looked to with intense anxiety, for a defence of the doctrine, discipline and economy of our beloved church, and for a faithful and manly defence of two of our dearest rights; namely, the liberty of speech and liberty of the press. Its silence on these subjects, which which it is not pretended are matters of dispute, but which are ruthlessly violated in defiance of inherent and inalienable rights, and of guaranteed stipulations, is a source of deep mortification and grief to many thousands of our members, and is doing much, in our opinion, subversive of the dearest interests of our country, freedom and truth—the prosperity of the church of Christ, and the glory of God!

THE KENTUCKY GIANT.—There is a man now in the city of New York, by the name of James Porter, who is 7 feet and 6 or 8 inches in height. His age is only 21, and he is said to be still growing.

MASSACHUSETTS LEGISLATURE.

Jan. 29.—A committee was chosen by the House and Senate, to examine into the Kilby Bank in Boston.

Jan. 30.—A report was ordered to a second reading in the House, accompanied by a bill to encourage the production of wheat.

Jan. 31.—In the House, the bill to abolish capital punishment for highway robbery and burglary, and to substitute therefor confinement in the State Prison for life, was passed to a third reading—yeas 234, nays 154.

Feb. 2.—A committee was appointed by the House, to be joined by the Senate, to consider the expediency of altering the legal rate of interest.

Feb. 3.—In the Senate, the committee appointed to examine into the doings of the Middlesex Bank, made a report, accompanied by a bill declaring that the charter was forfeited and void.

An order requiring the Committee on Banks and Banking, to inquire into the expediency of adopting a scheme for banking for this Commonwealth, resulting in the final substitution of a State Bank, was passed. A similar order has passed the House.

CONGRESS.

In the House of Representatives, Jan. 25th, the resolution offered some time ago, authorizing the President of the United States to open a negotiation with Denmark, in reference to three prizes taken by John Paul Jones, was taken up and adopted.

In the House, Jan. 29th, the memorial of the Cherokee Chiefs, protesting against what they consider to be a fraudulent treaty with the Cherokees, was laid on the table by a vote of 122 to 96.

On Tuesday, the 30th, the land preemption bill passed the Senate by a vote of 30 to 18. [This bill extends certain privileges for the space of two years, to actual settlers on the U. S. lands, mentioned in an act passed in 1830.]

BLACK LIST.

It is with deep regret that the Directors continue the publication of a Black List. They feel as if they were compelled to such a course, not in the way of revenge, nor in anger, but in sorrow, to prevent the frequent impositions which are constantly practised upon them, by subscribers refusing to take their papers from the Post Office. The consequence is, they lie dead, and the Post Master writes a letter requesting them to be discontinued. Any information respecting them, post paid, will be gratefully received by the Agent.

Edward Hillier, Lynn, Mass., 6 62
Thomas Bates, Hallowell, Me., 3 75
Caleb F. Ward, East Lebanon, N. H., 1 25
Thomas B. Small, Newton Lower Falls, Mass., 6 17
Lewis Fairbank, East Cambridge, Mass., 1 25
Wm. Lovering, Lowell, Mass., 6 00
Benj. Chaney, Wiscasset, Me., 7 68
Jonathan Torr, Rochester, N. H., 2 50
Edmund Washburn, Naugatuck, Mass., 1 25
Joe Pierce, Needham, Mass., 9 00
John Bowen, Norwich, Conn., 4 75
James Culver, Norwich City, Conn., 5 50
Elbridge Howe, Holliston, Mass., 3 75
James Freeman, Pembroke, Mass., 6 00

Before published, \$65 47
After published, 195 38
\$260 85

General Intelligence.

Intemperance.—John Kennedy exhibited but a remnant of a man. His legs were bandaged—his eyes inflamed from the color of a live coal, and his countenance distorted. Intemperance had evidently rioted long in his flesh, his bones and marrow, and marked him with the deadly mark of consumption. He was once a respectable shoemaker, and earned money to support his wife and children in happiness, but he gave way to the allurements of the destroyer. He drank but little at first, but gradually the demon overpowered and made him an habitual drunkard. Reason was completely dethroned, and he was gradually moving to a drunkard's grave. He was found in a miserable garret—his wife heart-broken and wretched—his children were sleeping on rugs, and crying for bread, and the husband lay heavily drunk on the floor. He was sent to the House of Correction.—Herald.

Atlantic Steam Navigation.—At last the long talked of attempt to navigate the Atlantic by steam is certainly on the point of being made. Lieut. J. Hosken of the Royal Navy, arrived here on Thursday from Liverpool, in the Garrick, for the purpose of making the necessary arrangements for the reception of the "great western steam ship," and for keeping up an intercourse by her means, with Great Britain. She is already built, and is now in London, taking in her machinery. Having accomplished the object of his present voyage, Lieut. Hosken will immediately return and assume the command of this vessel, in which he expects to arrive at this port in the month of April next. Her points of departure are Bristol and New York. She is about 1350 tons burden, and it is calculated will carry about 600 tons of coal.—N. Y. Cour.

The Great Flour Market of America.—Rochester, in the state of New-York, is probably the greatest flour market in America. Several of the flour mills are of stone, and eight stories high, by a length of nearly 300 feet. There are 21 mills, with 96 run of stones, in Rochester. To keep these in operation requires 70,000 barrels of wheat daily. They can manufacture and put up ready made flour to the amount of \$300,000 daily. The quantity of wheat used in last year 600,000 barrels of flour were sent to market, from that place alone, worth about four millions of dollars.

Religious Exercises in Schools.—A petition has been presented to the Legislature of New York, praying that a law may be enacted to prohibit the practice of praying, singing, reading of the scriptures, or other religious exercises in the public schools, and seminaries of education. The committee to whom the subject was referred, has made a detailed and sensible report, recommending that the prayer of the memorialists be not granted.—Boston Patriot.

Legislature.—The bill for establishing a board of Commissioners passed the Senate on Wednesday, with but one dissenting vote.

Banks.—In the Senate, on Thursday, the committee appointed to investigate the affairs of the Franklin Bank, made a long report, discussing matters very unfavorable to that institution, and reported a bill to repeal its charter.

The committee on the American Bank reported very favorably of it. The liabilities of the Bank are about \$455,000, and its assets about \$300,000. The committee were confident that it would meet all its demands.

Melancholy Accident.—We learn from Briggs's Bulletin, that a Mr. King-bury, a coal dealer, while on board a brig at Battery wharf, on Wednesday last, in stepping across the hatchway, lost his balance and fell into the hold, striking his head against the coal tub. His skull was fractured, and he died the next morning.

Fire at New York.—In a fire at New York on Monday the 29th ult., 24 buildings were destroyed, mostly two story brick dwelling houses, nearly new—loss estimated at \$60,000. Most of the buildings belonged to Mr. John G. Custer.

The Kilby Bank redeems all its small bills at the counter. It is under the direction of an able and highly respectable board of directors. Its liabilities are large, and we advise those who hold any of its bills, not to part with them below par value.—Eve. Jour.

LIBRARY LECTURE.

The first Lecture before the Boston Wesleyan Library Association, for 1837, will be delivered by the Rev. O. R. Howard, at the Lecture Room of the Methodist Episcopal Church, in Broadway Street, on Monday, the 12th inst, at 7 o'clock, P. M.—Subject—The taste for mental excitement.

The public generally are invited to attend.

NEW ENGLAND WESLEYAN EDUCATION SOCIETY.

To the Preachers and Members of the Methodist Episcopal Church, throughout the New England Conference.

DEAR BRETHREN.—The following brethren in the ministry have been appointed by the Board of the New England Wesleyan Education Society, Agents for the Society, at the several places opposite their names, for the present conference year.

As Messrs. L. Scudder, Charlestown, Craig's Point, Andover, and Newton.

Joshua W. Downing, Topsfield, Gloucester, Marblehead and Salem.

Thomas C. Pierce, Lynn—Wood End, Common and South Street.

Frederic P. Tracy, Bradford, Newbury, West Newbury, Newburyport and Ipswich.

Mosely Dwight, N. W. Bridgewater, Easton, Stoughton, Taunton, North Dighton, Walspole and Mansfield.

Hiram P. Hayden, Scituate Harbor, Marshfield, Duxbury, N. W. Duxbury and Pembroke.

Sanford Benton, Malden, Medford, Saugus and North Malden.

PROVIDENCE DISTRICT.

Daniel Fillmore, West Providence, East Greenwich, Centerville, Pawtucket and Cumberland.

Abel Stevens, East Providence, Warren, Bristol and Fall River.

Ezekiel W. Stickney, Lowell.

James Porter, Milbury, Worcester and Oxford.

Augustus Boyden, Lunenburg, Marlborough, Sudbury and Ashburnham.

Wm. H. Richards, North Uxbridge, Holliston, Hopkinton and Woonsocket.

James D. Sargeant, Needham, Mattuck and Weston.

SPRINGFIELD DISTRICT.

Wm. Linsley, Wesley Chapel, Westfield, Blandford and Chicopee.

Hiram P. White, Ashby Church, Ludlow, Wilbraham, South Wilbraham, Souers, Belchertown and Munroe.

Reuben Ransom, Claremont, Gill, Leyden, Greenfield, Savoy and Colerain.

Wm. Smith, Williamsburgh, West Farms, Cunningham and Ashfield.

Richard Linsley, Winchendon.

Thomas Ware, Ware, Brookfield, Pelham and Wales.

Samuel Heath, Athol and Northfield.

NEW LONDON DISTRICT.

A. O. Swinerton, New London, Norwich Landing, North Falls, Montville, Lyme and Myrtle.

Parsons T. Kenney, Norwich North, Franklin and Bozrah.

Ralph W. Allen, Chatham, Manchester, Glanbury, Tolland, Bolton, Willimantic and Mansfield.

Squire B. Hascall, East Windsor, Warehouse Point and Stafford.

Isaac Stoddard, Eastford, Thompson, Webster, Southbridge, Dudley and Woodstock.

E. Culver, Jr., Plainfield.

NEW BEDFORD DISTRICT.

Shirley W. Wilson, Elm Street, Fairhaven's Church, Foxonmouth, Little Compton, Westport and Newport.

Phineas Crandall, Fourth Street, Fairhaven Village, Head of River, Middleboro, Rochester and Wareham.

Isa Kent, Holmes' Hole, Edgartown and Chilmark.

John T. Burritt, Nantucket County.

Henry Emerson, Chatham, Harwich, Eastham, South Wellfleet and Orleans.

J. M. Bidwell, Wellfleet, Truro, South Truro, and Provincetown.

G. W. Stearns, Falmouth, Sandwich, do. Monument, Barnstable, Yarmouth and North Yarmouth.

D. S. KING, J. HORTON, A. H. BROWN, A. D. SARGANT, M. L. SCUDDER, Committee.

ANTI-SLAVERY MEETING.

The next quarterly meeting of the Essex County Anti-Slavery Society, will be held in Ipswich, Essex County, Feb. 14, 1837. Delegates are requested to be punctual in attendance, and it is hoped that any agents of the A. S. Society who may be by the neighborhood, will avail themselves of the opportunity of being present.

Services to commence at 10 o'clock, A. M.

Ipswich, Jan. 30.

BOSTON ACADEMY OF MUSIC.

A Concert, by the Choir and Orchestra of the Academy, will be given at the Oratorio, on Wednesday (THIS) evening, commencing at 7 o'clock, as follows:

1. Chorus—From Oratorio of Saul. Handel.

2. Ode—"The Transient and the Eternal." Handel.

3. Hymn to God, by Mrs. Ogo. Music composed by Novello.

Poetry.

FOR ZION'S HERALD.
THE DYING CHRISTIAN.
WRITTEN AFTER VISITING A SICK FRIEND.

Thou art going to the land of peace!
By many a sign and token,
I know that here thy journeyings cease,
Life's mystic harp is broken.
A ray from that far land is glowing,
Like sunshine o'er thy breast,
And its music tones are flowing,
To give thy spirit rest.
Oh, what were India's wealth to thee,—
Earth's proudest titles, now?
Thy wearied soul will soon be free,
Joy's halo round thy brow.
Like cooling draughts when noontide burns,—
A lulling fountain's play—
The refuge where the stricken turns,
When hope hath fled away—
A ray of light amid the gloom,
When storms about us roll,
Must be that land beyond the tomb,
Its rest unto thy soul.
Oh! when life grows a weariness,
When once the spirit feels,
That earth no more hath power to bless,
Though at her shrine it kneels—
When once, amid its heartless mirth,
We draw the loathing sigh,
And send our glance about the earth,
For joys which will not die;
How softly, sweetly does it fall,
A whisper of that shore,
Where, when the spirit's toils are done,
Its wing shall tire no more.
So let us live that life we wear,
Thus in its closing day,
The sunny light and glowing hope,
Which on thy pinions lay.

FLORENCE.

Lewell, 1838.

FOR ZION'S HERALD.
GEORGIA CONFERENCE AND SLAVERY.

MR. EDITOR.—While making pastoral visits yesterday, I called on a neighbor to converse upon the subject of religion. He confessed his need of it, but urged as a reason for not having sought it, the improper conduct of many of its professors; and then referred me to the following resolutions, in the "Boston Patriot," copied from the "Charleston Mercury," which were adopted by the Georgia Conference. I took up his paper and read them, but with confusion and utter astonishment. I was overwhelmed with the thought, that a whole conference of Methodist ministers should be so morally blinded by, or interested to promote, the horrid and soul-destroying system of slavery, as to declare in a conference capacity, before the world, that the greatest curse ever inflicted on any nation, or suffered by any tribe of human beings, is "not a moral evil." As these resolutions have been twice before published in the Herald, I will not here repeat them. To pass these resolutions, four things were necessary to be done by the conference.

- 1st. They were to contemplate slavery as it exists in the U. S.
- 2d. Compare it with the rule of moral rectitude.
- 3d. Decide upon its moral character.
- 4th. Infer their duty "as ministers of Christ" respecting it.

1. What is "slavery as it exists in the United States?" It is depriving God's creatures, made in His own image, of those inalienable rights with which He endowed them, without remuneration, or the plea of their having been forfeited by crime, or any command from God, either expressed or implied, so to do. And as those rights were given to them by their Creator, for his own service and glory, it is, therefore, the highest kind of robbery—robbing both God and man. It is stripping them of all the high attributes of their immortal nature, and chaining, driving, whipping, working, and feeding them as beasts; advertising and selling them at auction, as goods, chattels, or things. It is withholding the means of physical, intellectual, and moral improvement, and the consequent happiness. It is assuming a claim on men's will and services, superior to their Creator's, compelling them to break the Sabbath, and violate the law of chastity, and all the social and domestic relations of life. It separates husbands and wives, parents and children, brothers and sisters.—It inflames the passions and appetites, creates jealousies and breaks up families, makes widows and orphans, breaks the heart, pains both body and mind, shocks the sensibilities, benumbs the moral feelings, and dries up the fountain of human sympathies.—It lives in covetousness, grows in adultery, and fattens on the blood of millions of its victims. As it was not the principle of slavery which they pronounced "not a moral evil," but "slavery as it exists in the U. S."—the above is but a fair description of it.

2. By what standard did they try it, to ascertain its moral character? Was it the Bible or the Discipline of the church, or the writings of our standard authors, or Bishop Hedding's late address on slavery? Try it by the Bible. How will it compare with the decalogue?

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|--|---|
| The Decalogue says: | But Slavery says: |
| 1. "Thou shalt have no other gods before me." | 1. The master shall be the god of the slave, whose will the slave shall obey, God's will to the contrary notwithstanding. |
| 2. "Thou shalt not take the name of the Lord thy God in vain." | 2. God's name is not to be so much feared or revered by the slave, as the master's. |
| 3. "Remember the Sabbath day to keep it holy." | 3. "Six days shalt thou labor," and also the seventh, if it be thy master's will. |
| 4. "Honor thy father and thy mother." | 4. Dishonor them by obeying, fearing and respecting the master, in preference to them. |
| 5. "Thou shalt not kill." | 5. If the slave lifts his hand in self-defence, tho' he be ever so badly treated, the master may kill him. |
| 6. "Thou shalt not commit adultery." | 6. The wife may be torn from her husband, dragged to another State, sold and married to another man, while her husband lives. |
| 7. "Thou shalt not steal." | 7. Slavery steals tens of thousands of human beings every year. |
| 8. "Thou shalt not bear false witness." | 8. Slavery compels its victims to do so, to screen the licentiousness and wickedness of the master. |

9. "Thou shalt not covet."

The Gospel Rule—Love.
10. "Love is the fulfilling of the [moral] law."

11. "Love worketh no ill to his neighbor."
12. "Love leads a man to do unto others what he would have others do unto him."

We see that so great is the discrepancy between slavery, and the decalogue and the golden rule, that the Georgia Conference could not have made the Bible that standard, by which they ascertained that American "slavery is not a moral evil."

Was then the Methodist Discipline that standard? Four years before the M. E. Church was organized in this country, the conference spoke the following sentiments.

"The conference acknowledges, that slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion; and doing as we would not that others should do unto us; and they pass their disapprobation upon all our friends who keep slaves, and they advise their freedom."

In 1784, the church was organized with the following rules:—

"Every member in our society shall legally execute and record an instrument [for the purpose of setting every slave in his possession free] within the space of two years." "Every person concerned, who will not comply with these rules, shall have liberty quietly to withdraw from our society within the twelve months following the notice being given him aforesaid: otherwise, the assistant shall exclude him from society." "Those who bought or sold slaves, or gave them away, unless on purpose to free them, should be expelled immediately."

Why expel them from the church, unless holding slaves is "a moral evil?" In 1798, the Discipline had the following question and answer in it.

"What regulations shall be made for the extirpation of the great evil of African slavery?"
"We declare that we are more than ever convinced of the great evil of African slavery, which still prevails in these U. S."

Our present Discipline contains the following question and answer.

"What shall be done for the extirpation of the evil of slavery?"
"We declare that we are as much as ever convinced of the great evil of slavery."

It cannot be that the Discipline of our church is that standard they used, for it pronounces slavery to be a great, and crying evil. Should any say it does not mean a moral evil, I would inquire what kind of an evil does it mean? Can men commit a great natural, physical, or political evil, deliberately and willingly, and there be no moral evil, or moral principle involved in that action? Certainly not.

Were the writings of our standard authors that rule? Mr. Wesley says, slave traders are "African butchers, men-stealers, &c.;" and the slave trade is "a complicated villany, robbery and murder;—that all slave-holders, of whatever rank or degree, are exactly on a level with slave-traders," and are "partakers with the thief." And to them he says,

"You are guilty, yea, principally guilty of all these frauds, robberies and murders. You are the spring that puts all the rest in motion—therefore, the blood of all these wretches who die before their time, whether in their own country or elsewhere, lies upon your head.—Thy hands, thy bed, thy furniture, thy house, thy lands, are as present stained with blood! Be not more savage than a lion or a bear."

Hear Dr. Clarke's sentiments respecting slavery.
"How can any nation pretend to fast, or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on what is called the slave trade; and traffic in the souls, blood and bodies of men? O ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion; and not deepen your endless perdition by professing faith in our Lord Jesus Christ, while ye continue in this traffic!" "In heaven, then, countries, slavery was in some sort excusable; but among Christians, it is an enormity and a crime, for which perdition has scarcely an adequate state of punishment."

The following is one of the resolutions passed by the British Wesleyan Conference, and was written by Rev. Richard Watson.

"That the conference fully concur in those strong moral views of the evil of slavery, which are taken by their fellow Christians of different denominations, and in the purpose which is so generally entertained of presenting petitions to Parliament for their respective congregations for its speedy and universal abolition; and earnestly recommend it to all the congregations of the Wesleyan Methodist societies throughout Great Britain and Ireland, to express in this manner, their sympathy with an injured portion of their race, and their abhorrence of all those principles on which it is attempted to defend the subjection of human beings to hopeless and interminable slavery."

Judge ye, all men, whether our standard writers do not consider American slavery "a moral evil." And yet, the Georgia Conference, the sons of these fathers in the gospel, with the Bible in one hand, the Discipline in the other, and the writings of these venerable men of God open before them, declare that "slavery as it exists in these U. States," the worst the sun ever saw, "is not a moral evil."

It appears that there was a standard by which they tried slavery, and tested its moral character; but what was it? As they have not informed us, in our researches for it, we must be governed by the best evidence we have. From the resemblance which the resolution bears to Bishop Hedding's address, I am compelled to believe that the address was that standard. For certainly the expressive image of the address, is as clearly seen in the resolution, as ever the image of a parent was seen in his offspring. There is, however, this difference. The Bishop fully believes that there are many cases among our brethren in the Southern States, in which holding slaves, or slavery, is right. The resolution exercises a little more charity, declaring that (not only slavery among Methodists, but) slavery as it exists in the United States, is right, that is, "not a moral evil."

What are we coming to? Never did I suppose that the opinions of a Methodist Bishop on the subject of slavery, would be considered so infallible as to be substituted for the Bible, by a whole conference of ministers at once, as the standard of moral rectitude, to ascertain its true character. 3. Conclusion of the Georgia Conference respecting its moral character. "Slavery as it exists in the U. S. is not a moral evil."

4. They infer their duty "as ministers of Christ" respecting it. "We have nothing to do, further than to ameliorate the condition of the slave, by imparting to him and his master the benign influences of the religion of Christ." How do they do this? First, they declare that "slavery is not a moral evil." That is, neither the principle, or the present practice of it is a sin. This is all slaveholders want. If slavery is not a sin, it being such a source of profit and gratification, it will never be abandoned by them; and this resolution sanctions its present practice, and consequently all the evils arising from it. Secondly, they "view slavery as a civil and domestic institution," and consequently, "have nothing to do with it." So then, if murder, theft, robbery, adultery, covetousness, falsehood, cruelty, withholding the Bible from men, and keeping them in ignorance, and all their train of concomitants, are incorporated into, and couched under the name of a "domestic institution," "ministers of Christ" have nothing to do with it. Strange doctrine this, for the nineteenth century, to be preached by men professing to reform the world! How are they going to "ameliorate the condition of the slave," or "impart to him and his master the influences of religion," until they convince them that such a practice, and such institutions are wrong? And how can they convince them that it is so, while they practise and sanction it themselves, by declaring "it is not a moral evil?" The members of that conference are the supporters of slavery, and, according to our Saviour's doctrine, the blood of the whole system of slavery rests on their heads. "Fill ye up, then, the measure of your fathers," that upon you may come all the righteous blood shed upon the face of the earth, from the blood of righteous Abel unto the blood of Zacharias." Hear his denunciation:—"But ye unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in." I fear the Georgia Conference, instead of aiding both master and slave on their way to heaven, are shutting it up against both, and themselves also. Had they had nothing to do with it, they might have been comparatively guiltless; but they approve of that "crying evil," yea, directly support it.

To close this long article, I wish to express my astonishment at the course pursued by our bishops. They all pretend to act under the authority of the General Conference; if so, why do they not act consistently with each other, and impartially to all, in their administration? It appears they will put resolutions to vote in Southern conferences, which not only support slavery, but nullify the rules of our Discipline on that subject. If the doctrine be true, that a bishop is responsible for the actions of a conference on that subject, because it is not regular conference business, are not those bishops who preside in Southern conferences responsible for aiding them in supporting slavery, and nullifying the Discipline? If they believed that doctrine, would they put such resolutions to vote? If bishops put resolutions to vote in the South, and give Southerners an opportunity to express an opinion on that subject, why will they not permit us at the North to express our opinion on it also, in the same way? The two principal reasons are these:—First, we shall express an opinion in opposition to theirs on the subject. If Southern conferences express an opinion approving of murder, robbery, theft, &c., must we keep silent, and fellowship them as Christians, and thus declare to the world, that we approve of their opinions and views? This is the doctrine we are taught. The second is, the General Conference advised us not to agitate the subject. A more direct way could not be taken to agitate the church, than to permit the Southern conferences to pass such resolutions as the above, and not permit Northern conferences to speak at all. By giving Southern conferences that privilege, and withdrawing it from Northern ones, do not our bishops take a stand with them, they supporting slavery as it exists, and thus, both bishops and those conferences combine to prop up and sustain a system of iniquity, destructive to the rights, souls, bodies, and happiness of millions of our fellow creatures? If the M. E. Church, and this nation are ever divided, the course pursued by our bishops, who take a stand with the South and Southern ministers, in supporting that system which must ultimately draw down the just judgments of an offended God, will directly bring it about; and they must take the responsibility, and not those who oppose the sin of slavery.

Duxbury, Jan. 10.

REVIVAL ON BOARD A SHIP.

In many instances, revivals have occurred among the crews of ships in which missionaries have sailed to their destination. We find the following interesting narrative in the New York Baptist Register; being extracts of letters from Mr. and Mrs. Bronson, missionaries to Assam.—*Boston Recorder.*

Under date of February 10, 1837, Indian Ocean, in a letter to Mrs. Sheldon, concerning the work of the Lord among the sailors, who at the commencement of the voyage, were all impenitent, (the captain and officers were pious,) Mrs. Bronson writes as follows: They appeared serious and rather attentive during our religious exercises, yet none of them manifested any concern about their situation until several weeks since. We had for some time observed that the tracts we gave them were read with considerable interest, and we saw some of them frequently engaged in reading their Bibles. No extreme measures were made use of, and no attempts made to excite feeling, aside from a faithful exhibition of the truths of God's word. Our waiting eyes were unto God, for his blessing upon our feeble efforts, for we felt most deeply, that without his blessing those obdurate hearts could never be brought to bow at the foot of the cross. About four weeks since there appeared some tokens of good among us. Our meetings increased in interest, and an unusual spirit of prayer was manifested. One Sabbath morning, as Mr. Bronson was walking upon deck, he observed one of the sailors sitting in a retired spot, reading his Bible. The sailor (who when he came on board was the most reckless and profane among the crew) now for the first time disclosed the feelings which had for weeks agitated his mind, and which until then he had concealed from every one. That evening, in our conference meeting, he arose of his own accord, and told us what he hoped the Lord had done for his soul. I will give you his relation as nearly as possible in his own words, which I noted down immediately after. It was a most simple and affecting narration:

"I have been a guilty, wicked sinner all my

days; I have been many times in danger; once when our vessel was dashed upon the rocks, and likely every moment to go down in forty fathoms of water, I stood calm. The captain and others came to me, and asked me what they should do. I told them to do as well as they could. Oh! had I gone to the bottom then, what a place I should have fetched up in! (a seamen's phrase, meaning what a place he would have landed in.) Once, when I was on board a vessel reported to be lost, all on board perished; God preserved me. Several weeks ago I began to be in great distress. It seemed to me that if I passed the equator in that state the great gulf would be fixed which I could not pass. (Mr. Bronson had just before preached from the parable of the rich man and Lazarus.) Since then I have at times been in such distress of mind, that I hardly knew what I was about. One night I spent a whole watch (four hours) on my face, crying to God for mercy. My pillow was wet with tears. I have not cried before since I was a little boy; no, not even when I had parted with my mother, who I loved better than my life. I have parted from her many times when she has cried over me, but I did not shed a tear. While I was so distressed, I came to the resolution that I would beg for mercy, as long as I lived, and if I died, I would die begging for mercy. One day I went between decks to pray. It seemed to me as if Satan had hold of my arm, pulling me back, and telling me not to go. I spoke out, I am not afraid, go away. It really seemed as if he was right there. A few days after, while reading my Bible, I came to this passage: "Though your sins be as scarlet, they shall be as white as snow." This suited my case exactly. I found relief from the burden of my sins; I am a happy man."

I have related this simple story as nearly as possible in his own words; but I cannot convey any idea of the earnestness with which he spoke. Said he, "I cannot do anything without the help of the Saviour. I have found an altar, where I love to go, and pour out my soul to God." He recommended religion most earnestly to his shipmates. Said he, "If they only felt the reality of these things as I do, they would not be ashamed to seek the salvation of their souls. I have done many times under water to save those who were sinking, and wouldn't I do anything to benefit my shipmates? Wouldn't I die if I could be the means of saving them?" This is certainly a most striking example of the omnipotence of divine truth, when sealed home upon the heart by the Holy Spirit. He continues steadfast, and although he has met with much opposition and ridicule from some of his shipmates, he remains firm. I think I never saw more evidence of a change from death unto life than in this case. He takes part in all our conference meetings, and seems to grow rapidly in grace. In our conference meeting this evening he arose and said, "My friends, I can find no words to tell you the happiness I all the time feel;—my work goes easy. I think of God all the time; and the more I think of him the more I love to, and He is ever with me. He helps me in all my doubts, and delivers me from all the snares of Satan. I seem to see God in every thing. I can see his goodness during all my life; and I desire your prayers that I may hold out faithful unto the end."

Soon after Lewis (the sailor above mentioned) came out, we found that another, by the name of Whipple, was under deep concern. He has recited to me in astronomy during the voyage. He has, when I became acquainted with him, very skeptical, and almost confirmed in infidelity. I had felt peculiar desires for the conversion of this interesting young man, and to pray most earnestly that his eyes might be opened to see his true condition. As he advanced in his sublime and interesting study, I tried to improve every opportunity to impress on his mind the power and wisdom of the Great Author of all, and thus to lead his mind "from nature up to nature's God." He soon was apparently deeply impressed with the truth which he saw arise from the harmony of the universe, and its vast extent; he felt, as he expressed it, very small, an atom in the universe. Soon he renounced entirely his infidel sentiments, and resolved to seek religion as the "one thing needful." In about a week from that time he was rejoicing in the Saviour. He appears to be indeed a new creature, and we do hope his talents will now be consecrated to God, and that he will be very useful in the name of Christ. This will rejoice the heart of dear sister Whipple. He is, I believe, a nephew of hers.

The supercargo of the vessel, brother of Captain G—, a most interesting young man, after struggling some time between hope and despair, has of late come out boldly on the Lord's side, and engages with his whole heart in Christian duties. Thus you see my dear sister, that the Lord hath done great things for us, whereof our hearts are glad.

Musc.—While in Boston, several of the Indian Chiefs attended a rehearsal of the Handel and Haydn Society, and expressed themselves most pleased with their vocal music than anything they had yet witnessed. But what astonished and delighted them most was the great organ of the society. They thought it could contain nothing less than the Great Spirit; but when they were allowed to approach and see how it was played by the organist, their eyes glistened with admiration and pleasure, and their expressive countenances told plainer than words how much they were surprised and delighted.

TEMPERANCE ITEMS.

Condensed from the number for December, of the Journal of the American Temperance Union.

The Rhode Island State Temperance Society have petitioned Congress to repeal the law allowing seamen in our navy a daily ration in ardent spirits, and invite the co-operation of other State Temperance Societies. In their circular, they say:

"Alcohol is a combustible fluid. The Temperance reform has held a match to that fluid, and set it on fire. The blaze of the side-board, the bar, the dram-shop, and the distillery, thus lighted up, has illumined the minds of men, and redeemed conscience from Egyptian darkness. The world now cannot shut the light, which reproves their evil deeds or exposes their errors." "Next to foreign ministers, our ships, or their officers and crews, are the most important representatives of the nation, through the world. How important that they should be endowed with the righteousness, of that Temperance which exalteth a nation."

Efforts are making by the friends of Temperance to procure the repeal or modification of the License

Laws, in the following States, viz: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, Maryland, District of Columbia, and Tennessee.

In New York State, Mr. Taylor, having visited every county, reports a most rapid progress of the total abstinence principle; a reduction of cider fall seven-eighths, the farmers having discovered that apples are more valuable as food for stock, than to make cider; and an increasing condemnation of the disposal of barley to brewers. In fifteen counties, every clergyman, of all denominations, has signed the total abstinence pledge, and in the remaining counties, full eight-tenths. Mr. Chipman is making inquiries in some counties, to ascertain the statistics of male deaths from intemperance. He will furnish an astounding document.

In New Jersey, Chief Justice Hornbloom recently stated in a charge to the grand jury, that of the six capital cases which he had tried since his appointment, five had their origin in drunkenness.

In the village of Middlebury, Vt., in the year 1831 there was sold 7540 gallons of ardent spirits, for \$6033 21; in 1836 only 1197 gallons at a cost of \$1446—a cheering result of the temperance effort in that village.

The St. Louis Insurance Company have agreed to allow five per cent. deduction on insurance of steamboats which allow of no ardent spirits to be drunk by the captain and crew:—an important measure.

SUGAR BEET FOR CATTLE.—An old farmer recommends a more general use of the French Sugar Beet for cattle, as it improves the quality of the milk. Their use as food for his cows produced a great improvement in the quality of the milk, which was perceptible in two days after the cows began to feed on them.

This root, the pure white, a good deal resembles the Ruta Baga, in shape and size, and it is thought by many that it will keep better, and that it is heavier than the Mangel Wurtzel. Two and a half pounds are sufficient to seed an acre.—*Yankee Farmer.*

NEWBURY SEMINARY.

THE Spring Term of this School will commence on Wednesday, the 7th day of March next. Price of Board at the Boarding House, is \$1 50 per week, including room, washing, and fuel. Price of Tuition, for common English Studies, \$3. For higher branches and Languages, \$4. For Ornamental branches and Book-keeping, \$5. For Music on the Piano Forte, \$8 extra per quarter of 11 weeks. LEWIS B. TEBBETTS, Secretary of Board of Trustees. Newbury, Vt., Jan. 20, 1838.

NO ARDENTS.

SAMUEL D. CHAMPNEY would respectfully inform his friends and the public, that he still continues his business at the old stand, at the corner of Tremont and Essex streets, where he continues to keep a general assortment of West India Goods and Groceries (with the exception of ardent spirits). Goods sent to any part of the city free of expense. [ET] The smallest favors greatly acknowledged. Jan. 17.

BOOKS.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices. Also, Bibles of different sizes and quality; prices varying from 50 cents to \$20. Robinson's Cabinet. Josephus' Works—Rollin's Ancient History, Encyclopedia Americana, 13 vols. Benson's Sermons and Plans. McCulloch's Evidence of Christianity. Wick's Works—Butterworth's Concordance, Sturm's Reflections—Woods on Depravity. All of which are warranted to be cheap at our retail prices. A liberal discount will be made to wholesale purchasers. *Litell's*, A great variety of other Religious and Historical Works. We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city. D. S. KING, Agent N. E. Conference. Sept. 20.

THE FAMILY NURSE.

OR Companion of the Fragrant Household, by Mrs. Child, revised by a member of the Massachusetts Medical Society.

"How shall I cure Dyspepsia?" "Live upon spongers a day, and earn it." Dr. Abernethy. "This book merely contains the elements of nursing, and is by no means intended to supersede the advice of a physician. It is simply a household friend, which the experienced may consult on occasional, or sudden emergencies, when medical advice is either unnecessary or cannot be obtained." Just published by CHARLES J. HENDEE, 131 Washington street, (op stairs.) Nov. 1.

CHANDLER FOR SALE.

FOR SALE, a good second hand Chandler, suitable for a meeting-house or large hall. Also, two large stoves, and seventeen hanging lamps. The above articles will be sold low, (as they belong to a society that have no further use for them,) on application to SAM. SMITH, at the Courier office, No. 4 Congress square, or to MRS. MELLEN, 38 Union street. if Nov. 15.

TREMONT HAT AND CAP STORE.

J. B. HOLMAN, 192 Tremont St., manufacturer of and dealer in Hats, Caps, Stocks, Goggles, and all kinds of Hats, Gloves, Suspenders, &c. &c., wholesale and retail. [ET] All the above articles made to order. if Dec. 27.

PHEENAS HOWES,

MERCHANT TAILOR, No. 13 Washington street, (op stairs), keeps constantly on hand an assortment of Broadcloths, Cassimeres, Vestings, &c., which will be made to order at short notice. The patronage of the public is respectfully solicited. if Nov. 15.

PHEENAS HOWES,

Of every description, executed with neatness, and on reasonable terms, at Zion's Herald Office, 19 Washington Street, viz: BOOKS: Pamphlets—such as Sermons, Tracts, Manufacturers' Shop Manufacturers' &c. &c.; BANNERS: Banners—Deaths, Mortgages, Receipts, Certificates, Warrants, Tax Bills, &c. &c. CARDS—on plain or enameled surface. [ET] Orders from the Country promptly attended to.

WANTED, an apprentice to the Joiner and Carpenter business. One who has been in the business a year or two will be preferred. Good reference will be required. Apply to the subscriber, at No. 1 Lancaster street, Boston, Jan. 8. BENJ. RIVERS.

SETH GOLDSMITH, Book-Binder, Franklin Avenue, (1st door on the right from Court Street. Old books rebound, and Morocco work newly repaired at short notice. [ET] Particular attention given to binding newspapers and periodicals. if Oct. 18.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.
2. All subscriptions discontinued at the expiration of eighteen months, unless paid.
3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
4. All Communications designed for publication, should be addressed to the Editor, post paid.
5. Letters on business should be addressed to the Agent, and be post paid, unless accompanied by \$10.00, or five other agents.
6. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.
We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are sent, in such a manner that there can be no misunderstanding or mistake.



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DAVID H. ELA, F

FOR ZION'S HERA

IMPORTANT R

Br. BROWN.—The Lord is many joyous, and some great parts of the Union. Some of the England States, where your calculated as to be read by hundreds of those who have lately been now rejoicing in their first love, no doubt, are beginning to in church shall I unite? With shall I identify myself? Take that many of them have already Calvinistic churches, as well as I feel desirous of helping these answer these interesting and tions, by giving them the rules answering the same questions.

1. My first rule was to unite I had read its articles of faith, prayer, and carefully compared ble.

2. That I would not join that ties were such that I could heavily assent; or in other words, my assent to articles I did not, my friends and relations might church, and be very desirous of they had.

These rules I adopted very anced religion, and had a chance after their adoption, as the follo A Baptist brother came to me, after my conversion, with whom ing conversation, he commenced

B.—Do you not feel it you and confess Christ, by joining as C.—I do.

B.—Will you not come and C.—I cannot, till I have read y

B.—If you will promise to jo may read our articles of faith.

C.—I cannot promise to do yo your articles, for they may contr I do not believe.

B.—Well, as you will not p church till you have read our come to our meeting-house nex hear them read, as some are go experience, and be propounded you come?

C.—Providence permitting, be there.

Accordingly I was present, relate their experience, which noon, and which agreed with find real religion. 1. They wa ward circumstance, or intern Holy Spirit and grace of God irresistibly awakened. 2. The or less, resisted this influence, tained religion, they willingly gion; they ardently prayed, an faith, they felt their burden r and love imparted to them for and they all declared that they was for all men, in as much as death for every man." Which e firmly than ever before, to bel perience was genuine religion; short address by their Elder, th which were so different from rience, that I came to this con the place, that if these articles ligion, and are consistent with never experienced religion, and taken the meaning of the Bible all articles were like these, I another faith, or never join a soon came to the conclusion, th with the Baptists, though I ha gion with them, although man the revival, had joined them, a my friends and relatives belong for the following reasons:—

1. Because they believe in a tied atonement; i. e., Christ die for every man, as to make them election, from all eternity, of a family, and the eternal, uncon of the rest.

3. Because they believe that converted, it is impossible for periah everlastingly.

4. Because they believe that the only fit subjects for Christi

5. Because they believe imm valid mode of baptism.

6. Because they will let no faith and order" commune with table.

The last reason, as well as apply only to the Calvinistic, or Baptists.

I hope if any who have late gion heartily believe the doctrin above reasons to be contrary will not come to the same conc led me to live nearly a year be consonant with my belief. Not some church. The next article the Congregationalists, the resu give in another number, if you place in your columns, or will good and right way.

Jan. 16, 1838.